



The late Bishop Joseph Guy, O.M.I., President of the Indian Welfare and Training Oblate Commission.

Registration of Indians Sparks Query

OTTAWA.—Replying to a question in the House, from H. H. Blackmore, the Minister of Citizenship explained the procedure which will be taken in making sure of who belongs or not to an Indian Band.

It is quite certain that the rights of the native will be respected to the fullest extent, as the principle of prescription stands in favor of the occupants of reservation lands.

As we go to press we have no further information on the action being taken against certain members of Samson's band in Alberta. While no official document concerning the regulations for the registration is available as yet, it seems that as few as possible will be excluded.

"Mr. J. H. Blackmore (Lethbridge): Mr. Speaker, before the orders of the day are called I should like to ask a question of the Minister of Citizenship and Immigration.

Will the minister tell the house whether or not there is foundation in fact for the rumours that, under the Indian Act, expulsion proceedings are being taken against certain members of the Samson's band at Hobbema, Alberta, on the ground that their ancestors are alleged to have taken scrip. Will the minister make a statement on the situation existing in this connection, and will he give consideration to the suggestion that proceedings in this matter be suspended?

Hon. W. E. Harris (Minister of Citizenship and Immigration): Mr. Chairman, I might as well dispose of the question now, rather than wait until Monday. Under the Indian Act, which came into force on September 4, there is procedure whereby interested persons may register complaints against other persons on a band list.

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Plan To Join Circus

CALGARY. — A British circus owner is negotiating with 10 Sarcee Indians and plans to add them to his troupe. The recent royal visit to Canada is credited with arousing new interest in North American Indians among Britons.

Oblate Missions Mourn Bishop Guy

President of Indian Welfare and Training Oblate Commission Dies in Montreal

His Excellency Bishop Joseph Guy, O.M.I., in charge of the Indian missions in Canada, and former Bishop of Gravelbourg, Sask., died Saturday December the 8th, aged 68 years.

Bishop Guy was born in Montreal, studied at Ottawa University and joined the Oblate Fathers in 1902. In 1915, the prelate had been Vicar General in Keewatin, Man., parish priest of the Cathedral at The Pas and Procurator of Missions until 1920.

After that time, until 1927, he fulfilled the functions of Official Representative of the Catholic Indian Schools in Canada, with the Department of Indian Affairs. In this position, he visited all of Canada, including the Northwest Territories.

He was appointed Rector of Gravelbourg College in 1927 and, in 1930, he was named Vicar Apostolic of Grouard, Alta. In 1937, he was promoted to the rank of Bishop in Gravelbourg, Sask., until he retired in 1943.

Since then, he lived in Montreal and devoted a great part of his time to the Indian missions in Canada, as President and Treasurer of the Indian Welfare and Training Oblate Commission.

On Tuesday, December the 11th, in Montreal, His Excellency Bishop A. Turquetil, former Vicar Apostolic of Hudson's Bay officiated at the funeral, held in St. Peter's church, in Montreal.

Object to Hunting, Fishing Regulations

PRINCE ALBERT, Nov. 28. — Objections to clauses in the proposed new Indian Act on fishing and hunting laws, medical treatment, and land rights were raised at the first meeting of the Union of Saskatchewan Indians in this area to discuss the treaty.

Indians on some reserves felt they had lost land and the union was trying to find what could be done. It was said some of the land reserved for Indians had been taken away. Some which belonged to the Indians at first surveying did not belong to them at second surveying.

INDIAN SCHOOL TEACHERS' CONVENTION

Blue Quills, St. Paul Alta.

On November 2nd and 3rd a great number of Indian School Teachers meet at the Blue Quills Indian Residential School to attend a special convention which proved to be very interesting and helpful for all those concerned.

Many representatives came from different schools as far away as 200 miles from St. Paul.

On November 2nd talks were given: "The Indian Child at Home and in the School", "Reading Readiness for Beginners", with a practical classroom demonstration by a teacher; "Organizing the Sports Program for an Indian Day School", by Mr. Switlick of the Alexis School. In the afternoon Mr. John Laurie, Secretary of the I.A.A., read a message from the Indian Association of Alberta; this was followed by an activity program demonstrated in the classroom; Mr. Racette gave a testing program and Mr. Sweet gave an address on organizing the time-table. After a discussion dinner was served and in the evening in-service training films were shown.

On the next day Mr. Eklund, fur supervisor, gave a talk on Fur Conservation for Indian Children; this was followed by Mrs. Bristow who talked on health practices in Indian Day Schools; Mrs. McDonald spoke on The Junior Red Cross; talks

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THE INDIAN MISSIONARY RECORD

A National Publication for the Indians of Canada.
Founded in 1938

Published ten times a year by "The Missionary Oblates of Mary Immaculate"

Managing Editor: GONTRAN LAVIOLETTE, O.M.I.
P.O. Drawer 94, Ottawa, Canada.
Printed by Le Droit, Ottawa, Canada.

Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada.

Subscription: \$1.00 a year — Bulk rates on application.

A New Dawn

André Renaud, O.M.I.

THE new Indian Act, promulgated on September 4th, marks definitely a dawn for the Natives of our country. True the light seems very dim yet, but as it stands, the Act includes many possibilities for a definite progress of the Indians as a group.

In our estimation, the most interesting feature of the Act is the fact that it is more in line with group emancipation than the old Act. The latter indeed did legally provide for group enfranchisement, but its other stipulations and regulations made it practically impossible for a band to advance gradually towards this achievement.

If we attach so much importance to this idea, it is because group enfranchisement is the most logical outcome of Indian evolution. It means improvement of every standards of living for the individuals without renunciation of Indian background, national traditions and social institutions.

It is admitted by everyone that immigrants from European countries, settling in Canada as a group, have contributed much to our pattern of life in adopting the Canadian standards of living and forms of government without renouncing to their national characteristics. Canada has been made strong by the contribution of all the many different national groups that have worked together to build our nation. English, French, Irish, Scandinavians, Slavs, all have brought in something different that has benefited the whole nation. The new Act makes it possible for the Indians as a group to contribute their share in the same way.

In order that it may be so however, the new Act must be implemented. Its philosophy and ideals must be concretized. This cannot take place unless everyone co-operates. Band chiefs, association leaders, missionaries, teachers, government officials, traders, everyone must realize the possibilities of the new Act and work together for its successful application.

The Catholic Church, responsible for the education of the majority of Indians, is fully aware of this new era. It is willing to assume its full share in helping the Indians to take over the management of their own affairs and organize themselves into true Canadian Indian communities.

Catholic educators in particular, will take all the means available to train leaders, professionals, tradesmen and other specialists, necessary to each band, if it is to reach social maturity. They will do so in the same christian spirit that has contributed so much to the culture and civilization of the Western World.

The distinctive Canadian-Indian individual citizen and the Canadian-Indian organized community are not pipe-dream ideas any more: they are on the way of becoming realities.

LETTER TO THE EDITOR

Indians in Winnipeg

We are grateful to Regional Inspector R. S. Davis, for the information we quote below on the Indian situation in the City of Winnipeg. The Winnipeg Tribune published recently a report by Bob Perry purporting to expose a "shocking social revelation".

We quote directly from Mr. Davis' letter:

I am writing you in connection with the article that was in the Tribune recently and which I spoke to you about while you were in Winnipeg.

There are not more than 200 Treaty Indians living in Winnipeg. Balance of the 1300 mentioned in the article are no doubt half-breeds and are not our responsibility. Some of the families living in Winnipeg are from Saskatchewan, Kenora, Ontario, Norway House and some from along Lake Winnipeg. These Indians have been working in Winnipeg and in most cases have been for quite a few years and have been conducting themselves as well as any other citizen. In the winter there are a few Indians that come in and work for Coal Companies and Fish Companies.

We have very little trouble with Indians getting drunk. An odd case an Indian will come in from where he is working — such as Pine Falls, and a half-breed will meet up with him, buy whiskey and spend his money. We have about 60 or 70 Indians working at the Power Project at Pine Falls. Most of the men working at the project send money home to their wives to keep them during the winter.

A number of Indian girls are working in restaurants as waitresses, some in private homes as maids others working as nurses aides in hospitals.

We have other girls in the city attending a Convent taking higher education. We have one girl from Fisher River Agency — Betty Stranger — taking a Stenographic Course at Angus Business College. She will be placed in one of our offices next year if possible. Frances Apetagon from Norway House is at present attending Normal School in Winnipeg. This girl taught at the Cross Lake Indian Day School last year and for this term Roberta Paupanekis has taken her place as teacher. They are very fine girls.

Conditions on the reserve in the last four years have improved tremendously — quite a number of new houses have been built, old houses repaired and conditions on the reserve would compare favourably with most districts. Forty new schools have also been built and opened. ⁽¹⁾

Regarding prostitution mentioned in Mr. Perry's article — these I am certain are half-breeds as any case that turns up is always brought to our attention by the Police authorities and arrangements are made to send them home but these cases are very few. I am quite certain that the percentage is certainly a lot less than amongst the whites and half-breeds. Some of the Indian girls come to the city and go the Y.W.C.A. However, there is always a few that will drift down to the poorer part of the city but certainly not any more than the white people.

The biggest problem in Winnipeg in my opinion is the half-breed. No doubt you are aware that when the Treaty was made the Indians were given a choice of taking scrip or Treaty and go on reserves. Some of the families split up — some of them took scrip which entitled them to 160 acres of land. They could either sell or file on a quarter section. A number of them sold their scrip and never established such as our Indians have.

I have been with the Indians for 25 years and I have never found a more loyal or better type of people and their morals are no worse than others. It seems a pity that the reporters before writing articles do not go into matters a little further before blaming the Indians for the actions of the half-breeds.

⁽¹⁾ I would also like to point out that the farming operations in Manitoba have doubled during the last four years and they also now own more up-to-date farm machinery.



EDUCATION FOR ESKIMOS

For Canada's 7,500 Eskimos resident in the far north, the dominion government has initiated a new system of education for children and adults, in addition to social services to raise their living standards.

Until recently Eskimo children were sent to boarding schools which were distributed in strategic locations. Owing to distance and other factors, many children did not attend school regularly for long periods at a time. Now the government has begun to establish permanent local schools, even in the smaller native communities, and the schools are staffed by teachers possessing special qualifications for work in the unique area.

Three new schools for Eskimos are to serve also as community centres. They will be used for meetings, social events and various activities by the entire population in the area. Each school is therefore being equipped with motion picture and film strip projectors, a radio receiving set and a phonograph. Circulating film libraries are being carried from school to school on a regular schedule and records are supplied as part of the basic equipment of each of these centres. Such programs are broadcast regularly in the Mackenzie River area and there are plans to extend the service to other parts of the far north.

Like other children under 16, those in Eskimo and Indian families are entitled to family allowances paid by the federal government. The grants range from \$5 to \$8 a month, depending on the age of the child; higher amounts are paid to the older children attending school. Since cash payments are not practical in the northland, Eskimo and Indian parents receive the allowances in the form of food or clothing, and some are permitted to apply the allowances to provide additional food or clothing for their children. The family allowances regulations stipulate that children of school age must attend school regularly; if they do not, the payments are cut off. To make regular school attendance easier for Eskimo and Indian children, the Canadian government has begun to establish local schools in the populated areas.

There are many nomadic groups of Eskimos in Canada's northland, especially in the eastern Arctic, opposite Greenland. In addition to local schools for Eskimo children, the Canadian government is experimenting with methods of adult education. Trav-

elling schools, seasonal schools, combinations of teaching and public health centres are being tried out to meet the needs of this unique sector of Canada's population.

City of Seattle Named For Catholic Indian

SEATTLE, Wash. — Seattle's Catholic population has grown from one to more than 70,000 in the first 100 years of the Northwest metropolis. This is recorded in a 5,000-word history of Catholic life in the Seattle area included among documents placed in a "time capsule monument" dedicated as a feature of the opening of the city's centennial year. The monument is at Alki Point, where the first settlers landed.

When the first Mass was offered in December, 1852, in the cookhouse of Yesler's mill by Bishop Modeste Demers, the Indian chief **Seattle**, for whom the city is named, was the only Catholic present. Today there are 26 parishes in the city. Archbishop Thomas A. Connolly heads the See, which was elevated to an archdiocese in May.

Chief Seattle was among those who welcomed Bishop Demers when he arrived for the first Mass. He had been baptized by the Bishop some years previously. Bishop Demers was known as "the Apostle of British Columbia". He headed the Vancouver Island diocese until his death in 1871.

An address by Gen. Douglas MacArthur and a pageant re-enacting the landing of the Seattle pioneers were other features of the centennial ceremony.

BETTER THAN WHITE MEN

If you are hunting with other men you should know something about the territory you're going to and you should be able to use a compass, said Clarence Tillenius at a meeting of the Winnipeg Game and Fish Association.

Mr. Tillenius felt that Indian boys of nine, 10 or 12 years often had a keener sense of observation and could hunt better than grown white hunters.



Left: The Novitiate of Mary Immaculate at Anaham, B.C., near William's Lake. Taking of the habit of the youthful Indian postulants, June 1951. In the center Archbishop Duke, of Vancouver, B.C.



Right: Bishop Jennings and youthful candidates for the Sisters of Mary Immaculate. 1950. — Both photos courtesy of Archbishop Duke.

Annual Trophies For Indian Athletes

CAUGHNAWAGA INDIAN RESERVE, Que. — A trophy is going to be awarded annually to Canada's best all-round Indian athlete, a government official announced recently. Medals will go to outstanding Indian athletes in eight regions across Canada.

The trophy and medals are to be named after Tom Longboat, famous Iroquois runner who scintillated on Canadian and international cinder paths at the turn of the century.

The Indian Affairs Branch, in co-operation with the A.A.U. of Canada, and through the generosity of the Dominion Bridge Company, has arranged for Medals to be awarded each year to the outstanding Indian athletes in eight regions in Canada. The medal-winners for the year November 1st, 1950, to October 31st, 1951, were as follows:

British Columbia, and Yukon: Frederick Baker (Squamish);

Alberta, and the N.W.T.: Charles Ross Smallface;

Saskatchewan: Arthur Obey, (Qu'Appelle);

Ontario North: Henry Wibokamigag (Wikwemikong);

Ontario South: Ross Pawless (Peterborough);

Quebec and New Brunswick: Ronnie Delisle (Caughnawaga);

Nova Scotia and Prince Edward Island: Wilfrid Joseph Prosper (Eskasoni).

From the medal-winners the A.A.U. of Canada will select the athlete to whom will be awarded the Tom Longboat Trophy.

Opening of Taverns For Natives Causes Serious Trouble

SMITHERS, B.C. — Indians held a pre-Christmas party in Smithers' three beer parlors on December 22.

Two hundred of them came to town, making their first appearance in the beer parlors.

The result was described as a "riot." There were scores of fights and "lots of blood" said one eyewitness.

An Indian women and 22 men were arrested and lodged in a jail built for eight prisoners.

"We would have arrested as many as 75 if the jail had been big enough," said a police officer.

First Serious Trouble

It was the first report of serious trouble since British Columbia Indians were allowed in beer parlors Dec. 15.

Angry business men demanded a larger jail and called for a bigger police force.

"The worst is still to come," said one officer. "The Indians will be back for New Year's Eve."

The Indians jailed were released on bail ranging from \$15 to \$35.



The Manitoulin Island Indians of Wikwemikong Reserve now have hydroelectric power at home. On this occasion, Robert Saunders, President of the Ontario Hydro Electric Commission, was made Chief Maskowasig.

A twentieth century version of the ancient ceremonial of crowning was reproduced at that time, but the traditional pipe of peace was laid aside and cigarettes were substituted. Mr. Saunders, who does not smoke, nearly had heart failure. The Council fire was produced by a flashlight covered with red tissue paper. The entire ceremony was held at night under floodlights of different colors.

KUPER ISLAND REPORTS

In the afternoon of November the 1st, we girls of the school hiked to a logging camp; on the way we met Pat Wiley. He told Sister Mary Baptista that it was dangerous for us because of the falling trees, so we turned back. Mr. Wiley gave us a ride and we enjoyed the trip very much.

Dance Lessons.

On Sunday evening the senior boys and girls had dance lessons: waltzes, quadrilles, Virginia reels, and other folk dances.

Baptism.

Sunday Nov. 4, Sadie Pierre and I (Helen Jack) went to town for high mass and benediction. Father Tourigny baptized Clifton Myron Charlie. The Godparents were Doreen Rice and Norman Johnnie.

Basketball.

Martin Modeste is our basketball instructor. On November 11th both girls and boys wished to go across to Chemainus to play our first game of the season, but the rough sea prevented our trip.

Mother's Visit.

Mother Mary Dorothea and Sister Mary Gladys came to visit our

school. We entertained our visitors in our living-room and displayed our work we have done in home economics class; blazers, uniform blouses and skirts, etc.

Soccer Team.

The boys of the school think that Soccer, an English game, is a national sport on our Island. This year our coach, 18 years old Martin Modeste, has organized our Soccer Team; Elmer Sam, Ben Pierre, George Antoine, Gilbert Paul, Ralph James, Norbert Sylvester, Norman Sampson, Lester Edwards, Matthew Williams, and Benny Thomas.

Helen JACK.

Flown to Hospital

PRINCE ALBERT, Sask. — A mercy mission delayed almost two days by poor weather ended successfully when a Saskatchewan government airways plane flew a badly-burned Indian youth 16 year-old Pierre Antsanen, out of the province's far north.

Community Center Erected At Fort William Reserve

Since the first council house was built the Chiefs and Councillors have often spoken in favour of having a community centre where the Indians could meet for dances, games and other entertainment. At a council meeting last June Chief Frank Pelletier and Councillors Patrick and Raymond Bannon discussed the project with departmental officials.

Because much groundwork already had been laid by Mr. A. Widnal, Superintendent of Recreation from Fort William, who has for some years helped the Band and lately has interested the Canadian National Railways in a project to turn over to the Indians an old building near the reserve, it was comparatively easy to map out a tentative programme.

A site was chosen for the playing fields and the Community Centre. As band funds available would not be enough for moving, repairing and painting the old C.N.R. building, it was necessary to seek other ways of raising money.

It was decided to call a band meeting for the 24th of June in order to explain the plan to the members and seek ratification.

The following week many outstanding people, interested in the Fort William Band, were told of the planned activities and a public interest in the project developed. When visited, the Mayor of Fort William asked Councillor R. Bannon if he thought \$500.00 would help — and wrote out a cheque for that amount on the spot.

On the day of the band meeting, there was a great turn-out. The Missionary, the Reverend Father O'Flaherty, S.J., and departmental officials addressed the gathering and movies on Sport and Games were shown. The Chief and Councillors explained the benefit of the project and answered questions from the audience. Mr. A. Widnal told about the C.N.R. building; he also invited a young Indian lad to attend a recreation course which would begin the following day. Richard Bannon was chosen.

The response to the project was so enthusiastic that upon a call for volunteers to clear land the following week, an average of 50 men and women turned out. After each work period the school teacher, Mrs. Osborne, helped by some Indian ladies, served refreshments, and the evenings concluded with music, sing-songs

and square-dancing. Nurses and R.C.M.P. Constables gave their support to this enterprise.

A good friend of the Chief, the Hon. Norman Paterson, forwarded a cheque for \$500.00, raising the fund to \$1,500.00. The Indian Affairs Branch contributed funds toward the purchase of equipment and the payment of an instructor. A recreation association was formed and officers elected to guide the various activities.

Enthusiasm continued high on the reserve and when publicity was given to the Fort William "Rendez-Vous" the Indians decided to enter a float in the parade.

The "Rendez-Vous" started off well with two Indians from Mobert, Alex. Padgena (age 49) and Dobie Desmoulins (age 35) winning the 5 miles canoe-portage event.

Next on the programme was the parade, and out of some 75 floats. The Indian entry, depicting a "camp-fire scene", won the First Prize.

The Rendez-Vous was an Indian triumph when in the evening the former Black Hawks from Sioux Lookout Residential School stole the hearts of 6,000 spectators playing a hockey match against a local bantam-team.

NATIVITY ON THE MISSIONS

The Mexican Indian people in the Missions of the Southwest take great delight in showing their love for the Christ Child. There are many delightful Spanish traditions. The "Los Pastores" (The Shepherds) is an ancient play wherein Good triumphs over Evil and a little shepherd boy finds the Divine Child.

Every home in the Missions must have their Nativity or "Nacimiento" as it is called in Spanish. These are beautiful miniatures of the cave at Bethlehem, with the Shepherds and the Wise Men. Some are very elaborate and include little villages, a cave where the Devil is tempting the Hermit, figures of musicians, Angels and Pilgrims.

Trap Lines Aid to Fur Conservation

The registered trap line system has provided, as far as possible, solution to fur conservation problems, B. E. Olson of Selkirk, superintendent of Indian affairs, told the Winnipeg Rotary recently.

"Measures taken will restore fur-bearing animals and natural conditions," Mr. Olson said.

"Indians as a rule are more conservation-minded than white men," the speaker asserted. "Their lot is improved by the system and they have learned to enforce it themselves. The purpose of their hunting is two-fold, for fur and for flesh."

"The R.T.L. system was not dictatorial," he said. "Information garnered by men in the field was translated scientifically by biology experts, administrators and trappers, and subsequently the policy is involved of control of trapping, natural enemies and game preserves."

"Decimation of fur bearing animals is caused by two main factors — endless and merciless trapping coupled with natural conditions," Mr. Olson pointed out.

Speaking of the timber wolf problem, he said that experiments were now under way to wipe out chain-killing effects of poison. He urged that poison be used only by professionals.

Netley marsh used to produce 120,000 muskrats a year. But so many hunters came, using such poor methods that the animal's surroundings were spoiled, and the yield went down to 6,000. Now, with conservation control, the number is mounting again.

He also told of how the beaver had solved a Manitoba engineering problem. Conflicting ideas on where a dam should be located held up the work. "Then, Mr. Beaver went in and built a dam at the best point."

New Act Translated In Cree

PRINCE ALBERT, Sask. — Some 25 Cree Indians gathered at the John Smith reserve to consider the terms of the proposed new Indian act.

John Tootoosis, president of the union of Saskatchewan Indians, said the objective of the meeting was to acquaint Indians on the reserve with terms of the bill.

Tootoosis is translating the act, clause by clause, into the Cree language.



Museum Portrays Story Of Old Indian Christmas

"'Twas in the moon of winter-time,

When all the birds had fled,
That Mighty Gitchi Manitou
Sent Angel choirs instead...
Within a lodge of broken bark
The tender Babe was found.
A ragged robe of rabbit skin
Enwrapped His beauty 'round'."

These verses from the first recorded Christmas Carol, Jesus Ahathonhia, written about 1640 by Father Jean de Brebeuf for the Huron Indians, inspired the National Museum in Ottawa to recreate the wondrous story as it might have appeared to Indian eyes three hundred years ago.

We are shown the Wise Men of the Christmas Story as "chiefs from afar" bringing gifts of fox and beaver pelts to the Holy Babe. The scene is a typical Canadian winter landscape around Georgian Bay with spruce trees in the misty light of a starry night.

(Cut, courtesy Le Droit)

Chief Piapot and the Rebellion

The night-long smoke

Z. M. HAMILTON

During the summer of 1884 there was much unrest among the Indians and the people of the mixed blood of the Saskatchewan country. The Indians, dissatisfied with the way the treaties were working out, and the Metis deprived of their traditional occupations by the advanced of settlement and infuriated by what seemed to them the neglect of the government, were excited and angry. Louis Riel had been brought from his Montana school to the North Saskatchewan to head an agitation for what his compatriots believed were their rights, and it was apparent that trouble was brewing.

There were large Indian reserves in the Qu'Appelle Valley within a day's march of Regina and the inhabitants of the little prairie capital feared an Indian rising. The Indians were just a decade removed from the days of the war party and buffalo hunt; and there was real cause for alarm.

One of the most important chiefs of the Cree tribe in the Qu'Appelle Valley was a man named Piapot who, in the old days, had lead his band to war against the traditional enemies, the Blackfeet, and he had a reputation for skill and bravery on the warpath and wisdom in the council lodge.

Once when he was hunting in the Cypress Hills and there was a rumour of a projected attack upon the North West Mounted Police at Fort Walsh by the Blackfeet, he had induced these formidable Indians not to attack the white men.

At the time of the rebellion, he and his band were settled on a reserve in the Qu'Appelle Valley, about 20 miles from Regina. The Indians of the Qu'Appelle agency were becoming excited and one of their chiefs was understood to be in favor of taking the warpath. They held war dances around their campfires, and the throb of their drums alarmed the settlers. Delegations of Indians visited Piapot seeking his advice but he remained silent and inscrutable.

Then one evening Col. Irvine, commissioner of the North West Mounted Police, unarmed and accompanied only by his interpreter, came to the reserve and sought Piapot. The Indians were suspicious of the police and there was some excitement and speculation. Piapot ordered that he be left alone with the officer.

All night the two men sat and smoked. Col. Irvine did the talking through his interpreter and he confessed afterwards that he

felt he was making no impression on the taciturn and grim Indian chief. For him it was a trying and anxious ordeal.

When morning came to the valley, Irvine, exhausted by the interview, made preparations to return to Regina, doubtful of the success of his mission. On his arrival Piapot had received him with cold formality but, as he took his seat in the police rig, the Indian chief shook him by the hand and said:

"You are a brave man. You are my friend."

That day Piapot sent messages to the various bands that any Indian who counselled war upon the white man would cease to be his friend. The consequence was, that none of the prairie tribes took the field with Louis Riel against the government of Canada.

There is very little doubt that by Piapot's action a serious danger to the people of Regina and the surrounding districts was averted. The members of the band cherish letters written to the old chief by Sir John A. Macdonald himself expressing his gratitude for his services and his loyalty during the Rebellion of 1885.

Cardston, Alta.

Father Principal's Feast

November 26th marked Rev. Father Lafrance's feast day. In the morning, the children's choir sang a high mass which they had recently learned for the occasion. In the evening, a concert was presented in the school auditorium to honor the hero of the feast. The holiday which is always an outstanding feature on this occasion, was taken on Friday of the same week, to co-incide with another important event which took place on that day, namely the presentation of an award to The Blood Indian Cadet Corps for outstanding performance throughout the past year. A silver cup was presented by Capt. Swan of Calgary, while the Corps, arrayed in field order, stood at attention. Capt. R. Ragan and Sergeant McLeod, director of Cadets for Southern Alberta were here for the ceremony which took place in the school gym. During the ceremony, flash-bulb cameras from every corner registered the event.

Musical Concert

On the evening of November 21st, the children and staff of the school enjoyed a musical concert presented by Rev. Fr. Forestier, Principal of Sacred Heart School, Brocket, Rev. Fr. Maheu of Cluny, and Rev. Fr. Levern of Cardston. Worthy of special mention, was Fr. Maheu who entertained us chiefly by his comical songs.

On Sunday Dec. 2nd, Rev. Father MacDonald, a Redemptorist Father from Calgary preached a series of three sermons to the people of the reserve who were

able to come for the occasion. On the three following days the children of the school benefited by the zeal of the missionary.

The entire personnel of the school recently submitted to a series of inoculations against typhoid fever.

Miss Harriet Wells has returned home after a five-and-a-half year stay at the Camsell Hospital in Edmonton as also has Melvin Wells after only a brief stay.

Rev. Father Poulin has resumed his functions after illness which necessitated hospitalization for a week.

Princess Elizabeth has graciously thanked for the Spiritual Bouquet presented to her by St. Mary's School on the occasion of her visit to Calgary.

Death of Father Ruau

We mourn with the Oblate Fathers the death of Rev. Father E. Ruau who spent almost his entire priestly life as a missionary to the Indians of southern Alberta.

Born in Rennes, France, in 1882, Father Ruau was ordained in 1907. For 30 years St. Mary's School and the Indians of the Cardston Reserve benefited by his missionary zeal. For the last ten years he missioned at Brocket, Alberta from which he was transferred to Gleichen four months before his death.

Taken ill sometime in September, Father was admitted to hospital where his serious illness caused him to decline till death overtook him two and a half months later, on November 23.

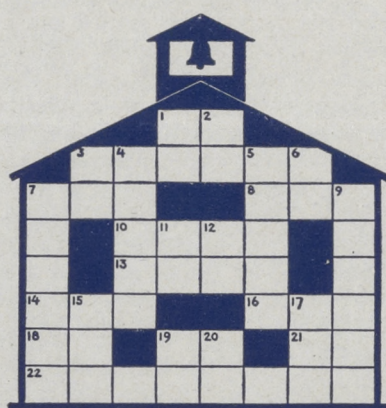
The Little School House

Words across

1. Indefinite article.
3. You've just started back to...
7. A kind of shade tree.
8. 2,000 pounds.
10. A Chinese servant.
13. Never be... for school!
14. Place of refuge.
16. A legendary bird.
18. An exclamation.
19. Part of verb to be.
21. Latin word ending
22. Boys and girls who go to school should be good.

Words Down

1. An exclamation.
2. Negative.
3. Steamship (abbr.).
4. You use this in school.
5. Else.
6. Behold!
7. Ever.
9. Daughter of one's brother or sister (pl.).
11. These initials stand for a degree.
12. Preposition.
15. Decay.
17. A kind of grain.
19. Advertisement.
20. Personal pronoun.



New Film Records Ceremonial

A new Canadian film recording the religious ritual of the Longhouse People has been produced recently. The Longhouse People take the name from the long lodges where they worship the spirit called Orenda. Most of Canada's Longhouse People live on a reservation near Brantford, Ont. where, for generations, they have observed their religious rites in seclusion.

CANADA'S NORTHERNMOST MISSION

Holman Island, N.W.T.



Christ King Mission; the mission building was recently erected for the Eskimos at Holman Island, beyond the 70th parallel, in the Mackenzie Vicariate. Frs. LeMeur and Tardy are the resident missionaries. The mission was founded by Fr. R. Buliard, famed author of the best-seller "Inuk".

REGISTRATION...

(from page 1, col. 1)

I understand that in the particular reserve mentioned by the hon. member there are resident a few members, perhaps as high as 100, whose ancestors did at one time take scrip. That has been the subject of some controversy between the Indians who are members of the band, and those in that group. There have been in the past several steps taken by Indians on the band list to have those in the group he has mentioned put off the reserve. I understand the latest effort in that respect is to find out what procedure they might take by way of complaint against these persons on the band list. No formal complaint has been received, but I understand that one is in process of being filed with the department.

The procedure to be followed on this will be that the registrar under the Indian Act will make a decision based on all the facts on our files and otherwise available, as to whether or not these people are on the band list properly. That decision can be appealed by the injured persons, if indeed they are injured, to a judge of a district court in the immediate neighbourhood of the reserve. Until all that is done no action will be taken to remove them from the reserve."

CONVENTION...

(from page 1, col. 4)

were given by Blue Quills School Teachers and also one on social work among Indian children by Miss Broderick, Social worker for the Province of Alberta. At the close of the Saturday afternoon session, Mr. Wallen explained the regulations for Indian Schools.

New Day School At Babine

For a long time the local school at Babine was a rented Indian home. The teacher and his family had to live in a small log-shack belonging to the Hudson's Bay Company. Finally, in 1951, a promise from the Government was fulfilled. We now have a brand-new school, located at the north

end of Babine Lake. It comprises two large classrooms and a four-room teacherage with a full cement basement in which the dispensary is located. A diesel power plant provides electricity and water.

In the middle of August the engineer brought a small caterpillar and taught some Babine lads to operate it; he let a contract to Chief Dominic West to haul gravel on his barge from Pendleton Bay, 85 miles away. By working overtime and with local help within seven weeks the building was completed with plumbing, heating, and wiring and one coat of paint.

Mr. and Mrs. Barwick moved in in the last week of October; the school was blessed on November 4 by Father DeKeyser, O.M.I., in presence of a large congregation.

Mr. Barwick is the teacher at our new day school; Mrs. Barwick, R.N., takes care of our sick people. The Barwicks have been very devoted to the Babine people for the last twelve years.

We now have a second teacher, Mrs. E. Anderson, wife of the local H.B.C. manager, who has taken over Grades I and II.

The members of the Babine Tribe are very thankful to the Canadian Government for the great benefit of such a splendid modern school granted for their children.

O. de K.

ST. PHILIP'S NEWS

A parish bazaar was held Nov. 12; the children from the school had the afternoon off and attended the bazaar. Through the Principal generosity the pupils had spending money for the occasion. Refreshments were served by the ladies of the parish. Beautiful bingo prizes were offered. Father Giroux tended the ever popular fish-pond. We are grateful to the late Fr. Jeannotte's invitation to his bazaar which certainly was successful.

Missionary Association.

Fr. Beauregard, assistant director of the M.A.M.I., paid us a visit early in November. He presided at a meeting of the captains of the Association.

Clara QUEWEZANCE..

The Beautiful Indian Princess

by Charles BEBBINGTON

Hundreds and hundreds of years ago, long before the white man ever came to America, in the village of Rat Portage on the Lake of the Woods, there lived a beautiful Indian princess.

Rat Portage was so called because the beavers and muskrats had to go over a narrow neck of land from the Lake of the Woods to get into the Winnipeg River, and then they would swim down the river to the Big Sandy Lake of Minaki.

The people of the village were very happy with their princess and, as they hunted and fished among the many islands of the lake, their laughter and singing could be heard by the echoes for many miles.

Now up in the far north there lived an Indian medicine man who was only three feet tall and he learned by the tom-tom in the winds, the grapevine and the smoke signals about this beautiful Indian girl.

He was called Cow-en-gago, meaning "the Evil One" and he was really wicked looking. He has long flat feet, a long hooked nose, piercing eyes and long, black, coarse hair on his head while on the point of his chin was a tuft of hair sticking straight up and it seemed that when he stroked his beard, he would grow very tall. His voice would roar and the people for miles around were afraid of him.

He decided to take the princess for his wife and set out in his canoe for her village. After many moons he arrived and when the children saw how short, fat and ugly he was they began to tease and make fun of him. They would lie down in front of his feet and when he walked he would stumble over them. This made him very angry but of course he wanted to make a good impression on the princess so he wouldn't do anything to make them cry. He would pick the children up, then stretch himself a great height and place them in the branches of the trees. There they would laugh and giggle at him and think it was great fun.

Realizing that he wasn't very popular with the villagers, he gathered the roots and flowers of many plants and that night by the full of the moon boiled them into a love potion. Anyone who drank this juice would fall deeply in love with him. He intended to pour the juice into tea and serve it to the princess but a gentle breeze carried the aroma of it to the wigwam where the

princess. The chiefs and squaws of many tribes gathered for the feast, to smoke the pipe of peace and to rejoice.

Dressed in full war paint, with a tomahawk and bow and arrow in his hand, he strode to the wigwam of the princess. There he was challenged by her lover, the brave Chief's son. They fought with their tomahawks and when the Evil One saw that he would be killed he fled in terror of his life.

In a great rage he swore revenge to all. As he tripped over the little children who got in his way, he stroked his beard and grew to a great height. Then he picked up the children and put them all in the branches of the trees, chanted some magic words which turned them into little birds and, leaving them all sad and crying, he fled in his birch bark canoe back to the north.

When the princess came and saw how unhappy they were she gathered flowers and leaves and brewed a potion but its magic power could not turn them into children again. Then she brewed another potion of pretty flowers and leaves and the breezes singing through the trees, gave her the magic power to make them all happy again. She waved her magic wand after having dipt it in this potion. The birds started to sing and chirp and fly about. This made them very happy.

Then she dipt her magic wand into the first potion she had made and waved it towards the north, the direction in which the Evil One had fled. The winds, cold weather and snow came and, while Cow-en-gago was paddling his canoe down the Winnipeg River, at the falls his canoe turned over and he was thrown into the rapids and drowned. When one walks over the newly formed ice in the Fall, the roar of his voice can still be heard.

The tribes of all the Indian nations gathered on Treaty Island where they held a great celebration in honor of the princess when she married the brave son of the great Chief. Even the birds sang gaily in the trees.

To-day, when the Indian tribes hold their council, dance the pow-wow and smoke the pipe of peace, the Chiefs and all members of the tribe still wear feathers in their hair and head-dress in memory of their lost

children who were turned into birds.

The birds fly south when the snow and winter come and return to the north in the spring to mate and raise their little ones. They spread joy and happiness with their gay singing to people all over the world.

ADOPTED BY MENOMINEES

Archbishop Joseph Schlarman of Peoria was inducted by Pa-Ye-Ton-I-Mash into the Menominee Indian tribe at Utica, Ill. The induction was held in connection with two ceremonies honoring Father Jacques Marquette, French priest-explorer. A granite memorial to Father Marquette was unveiled on the grounds of St. Mary's church by Samuel Cardinal Stritch of Chicago. And a Pontifical High Mass was celebrated by bishop Martin D. McNamara of Joliet in Starved Rock State Park, where Father Marquette established the first Christian mission among the Indians in the Illinois valley.

Teepe TV: Ogalala Sioux Indian Chief Red Cloud proudly sits in front of his tent on a Hollywood studio lot after technicians installed his TV aerial. Now he can watch Westerns while playing his featured role in a new movie.



The rock at Devil's Gap is shaped by nature into a weird looking head jutting out on the Lake of the Woods.

princess slept. When she smelled it she knew that the Evil One was making his black magic.

The princess arose from her bed of furs and went high up on the cliffs overlooking the lake and there she prayed and sang to her lover, the son of a great Chief of the Crees, to come to protect her. The breezes and echoes carried her voice to him while he hunted and fished on the Great Manitou and he hurried home through the Devil's Gap to be by her side.

The Devil's Gap was so named because of a huge rock, shaped by the nature into a weird looking face and head, situated just above the water's edge. It would frighten away all the evil spirits and it is whispered that it still grants safe journey, good hunting and fishing to all voyagers who tip their hats as they pass through the treacherous waters of the Gap.

Then came the day when Cow-en-gago, the Evil One, was to ask for the hand of the prin-



Fr. Plamondon, O.M.I., of the Fort Alexander Indian School, with three pupils who took part in Our Lady of Fatima play, presented last May.

OTTAWA, Nov. 30 — Ian Eisenhardt, formerly supervisor of physical education for the federal Indian Affairs branch, left Dec. 3 to become director of recreation for Canadair at Montreal.

Boxer Charlie Belanger Visits Alma Mater

If you were to take a trip to Detroit, Michigan, on the morning of your arrival it wouldn't take you very long to find "Charlie Belanger's Bar". Yes, here is an alumnus from the Lebreton Indian School who, last summer, returned to Lebreton, Sask., to pay a visit to his Alma Mater!

The great Charlie Belanger who boxed six world champions, including Jack Dempsey, claims that in his boxing career he was never knocked out. He fought 432 fights altogether; this took him around the world five times and netted him nearly a quarter million dollars.

He started this career as a farm labourer, while pitching hay and doing the toughest jobs on a farm and, punching the bag in the evenings. While he was busy as a lumber jack in 1922, he began his training. The following year he went to Winnipeg and soon his great day had come. Then and there Charlie became the light heavy weight champion of Canada for which his reward was a bronze medal.

Again in 1924, he defended his title in Winnipeg and later in the same year he went to Toronto to try for the "Canadian Olympic Trials". Then he crossed the Atlantic Ocean and became a great champion in Paris.

1925 finds him in Boston; he soon became the North and South American Champ. The same year, he defended again his title as heavy weight champ in the Amateur Athletic Union of Canada. This earned him the light heavy weight championship of Canada for five years and Charlie is proud to show all kinds of boxing medals which he won in different parts of the world.

In 1926, Charlie turned professional for eleven years until he retired in 1940.

While visiting the Lebreton Indian School where he spent many years of his youth, Charlie spoke over and over again of Father Hugonard. He related how his particular hobby was to grow flowers, roses particularly, and he told us how he learned that hobby from Father Hugonard: "I still grow them as showed me so many long years ago".

H.B.

SAVE YOUR SIGHT!

Your sight is the most important sense you have. Protect your eyes by using proper light for reading and close work. If you are troubled by headaches or irritation of the eyes, consult a qualified optometrist. Correctly-fitted glasses may prevent eyestrain and help you to see better. Eye troubles may often be cleared up if attended early.



Mr. J. S. Davis, regional Inspector of Indian Agencies for Manitoba. Read on page 2 Mr. Davis' letter concerning the true facts about Indians in the City of Winnipeg.

Death of Father Jeannotte 32 Years in the Indian Missions

Rev. Georges Jeannotte, O.M.I., active in Indian missionary work since 1919, passed away at St. Philip's, Sask. on Sunday Dec. 9.

Father Jeannotte was assistant principal at Lebreton School from 1919 until 1921; then he took charge of the Qu'Appelle Valley and File Hills missions until 1932, when he was appointed principal of Lestock School.

Since Feb. 1944, Fr. Jeannotte was parish priest at St. Philip's, Sask., near Kamsack.

WORTHY EXAMPLE

The Indians on the Salt River reservation in Arizona are an example of the devotion and loyalty many "original Americans" show to the Church.

Though Indians are in the lowest income group in the U.S., they give as much support to the Church as other groups, comparatively speaking. Members of Queen of Peace parish in the Salt River reservation have not only donated \$1,300 toward a new church but volunteered to do most of the labor on the structure. The church will cost \$5,000.

Meanwhile, the Indians continue to worship in a church where the ceiling is cracked, the foundation is weak, the doors and windows sag, and the adobe walls are split.

PINE CREEK RESERVATION

Camperville, Manitoba. — For quite a long time already, the voice of Pine Creek Indian Reserve has been silent in the Indian Record. It seems like coming out from a long sleep. During the winter months, quite a number of our Indians have been making money working on building of the roof of the Indian Residential School, and also the new barn belonging to the same Institution.

Large quantities of lumber were cut and over a hundred thousand feet was delivered by the members of our band. At the same time, our band funds have increased by over \$500.00.

Agriculture has been developed more and more; a number of Indian now grow oats and last year's crop was very good.

One band counsellor has bought a tractor, another one a seed-drill. Little by little our people are making better use of the land by growing vegetables.

One of our people bought a new car; he says he will use it for his own good and for the welfare of the band.

Chief Theodore BLACKFOOT.

A True Hunting Tale

Roy Musqua, of Kijikons Reserve, killed two deers with one shot of a 38-55. He repeated this feat four times: first, not knowing about it and not wishing to do it; the second time he waited for the deers, and aimed at them while they were lying down; the third time, the same as the second time (Chief Louie Quewezance was a witness); the fourth time he saw a jumping-deer lying on the hillside, he aimed at it and shot; to Roy's great surprise, there was another deer behind the first one and the two were wounded. Both jumped away but fell down dead.



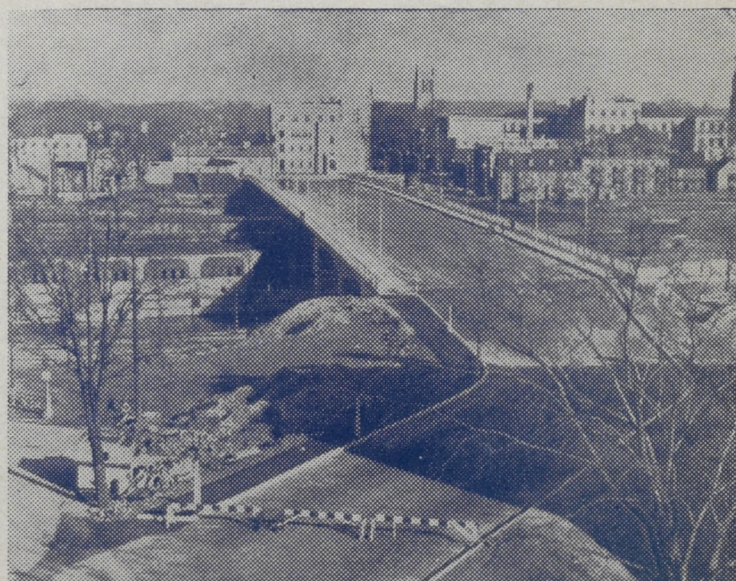
Wedding photo of Simon Flett and Mary Delhia Wood (orphan adopted by the Cross Lake Mission). The couple was married in November by Father Rho, director of the St. Theresa's Point Mission, Manitoba.

New Metis School At Crooked Lake

The new Metis school at Crooked Lake, Sask., was officially opened Nov. 9 by Hon. J. H. Sturdy, minister of social services.

The 45 pupils of the school and their parents were present at the opening which was addressed by Mr. Sturdy.

In his address, Mr. Sturdy stressed the importance of education to the Metis people. The school was blessed by Father Lemire, O.M.I., of Marieval.



View of Ottawa's Sandy Hill; in the upper left corner, Ottawa University's Catholic Center where the offices of the Indian Welfare and Training Oblate Commission are located; center, the new Mackenzie King Bridge; to the right, Ottawa University's Normal School and Main Building.